

1-A-Day SCRIPTURE

**Scripture
and
Notes
for
Each
Day
of the
Year**

2nd Edition AUGUST

**By
M. Love**



**A major aim of sharing these
One-A-Day Scripture
guidelines is to foster
personal studies, questions,
and deeper levels of
thought. As I pursue wisdom
and instruction from the
Most High, one hope is to
contribute insight, or at
least discussion, while
keeping in mind and
encouraging the
understanding that
no individual, group, or
organization knows
everything.**

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August 1

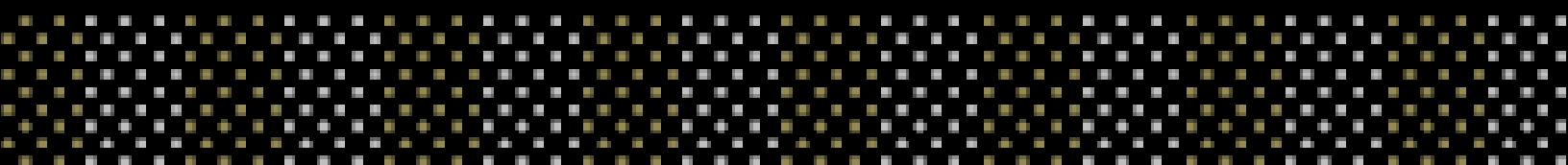
Romans 12:1, 2

Unconformed



¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

² And be not conformed to **this world**: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.



What is meant by “sacrifice”?

Anti-self.

To subdue self
interests and
fleshly desires.

To sacrifice
is to resist
self-promotion.

**By what means
does one
Present one's
body “a living
sacrifice”?**

How?

“By the mercies
of God”.

The way to present
the body as a living
sacrifice is to

depend on God's
mercy rather than
on one's own
strengths.

**What are the
characteristics
of a body that
is “a living
sacrifice”?**

Fruit of the Spirit
vs.
Works of the Flesh.

This is how to know
if one is presenting
one's body a living
sacrifice. One can
tell by checking to
see if one's life more
closely resembles
“the fruit of the
spirit” or instead

“the works of the
flesh” as described
in Galatians 5.

**Born into “this
world” and
being saturated
by its tenets, how
does one avoid
being conformed
to this world and
instead becoming
“transformed by**

**the renewing”
of one’s mind?**

**How is it possible
to get and stay
clean when we
slide right out of
the birth canal
into a sin pit
called life on
earth?**

Biblically speaking,
to become unstained
from this world, one
would intentionally
saturate oneself in
God—through
Scripture and
through God's
holy Spirit.
One would
decidedly
separate oneself
from the lusts

of this world.

Emotionally and spiritually detached from this world's ideologies, pleasures, and pursuits, one is then able to submit to the holy God's spiritual environment.

At that stage, the mind can begin to

be retrained and,
therefore,
transformed.

It is only when
God purifies
the mind
can one “prove”
or exemplify what
is “that good”,
“acceptable”, and
“perfect will
of God”.

When one is
surrounded by and
infested with filth,
one cannot discern
well enough to
determine what is
clean. You can't show
what you don't know.

So, when God
transforms the mind,
the change will be
made known; it will

be shown.

Choosing to present
one's body as a
living sacrifice is
an ongoing act
of faith.

It is a chance
to honor God
by taking steps,
from one's best
understanding,

to mentally get
out of “this world”
in a biblical
and holy way.



🎵 There is an
excellent
accompanying
song for Romans
12:1, 2 by a 1980's
group called
Charisma.

Their song,
“Romans 12” is,
unfortunately,
very difficult to
find online.
Nonetheless,

Charisma's 1986
album called
"Time" may be
purchased on a
few sites. Unlike
far too many gospel
songs of today's
times, the lyrics
are very scriptural
and the voices are
beautifully
harmonic.

It can be great
to listen to
such godly music
while meditating
on being
transformed and
unconformed to
this world.

August 2

Matthew 12:46-50

**Biological Family
vs. God's-Will Family**



**46 While he yet talked
to the people, behold,
his mother and his
brethren stood without,
desiring to speak with
him.**

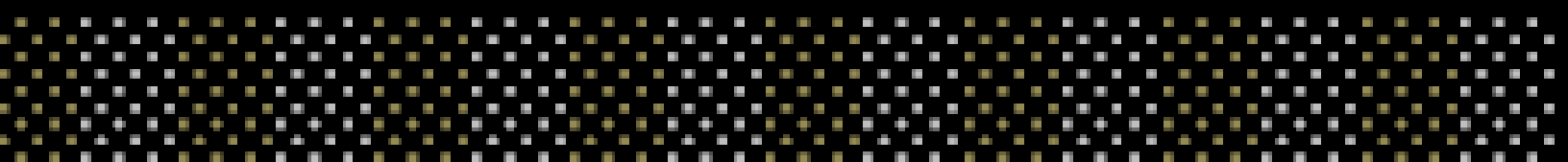
**47 Then one said unto
him, Behold, thy mother
and thy brethren stand
without, desiring to
speak with thee.**

**48 But he answered and
said unto him that told
him, **Who is my
mother? and who are****

my brethren?

**49 And he stretched
forth his hand toward
his disciples, and
said, Behold my
mother and my
brethren!**

**50 For whosoever shall
do the will of my Father
which is in heaven,
the same is my
brother, and sister,
and mother.**



It's been said that
you don't choose
your family. That's
in reference to one's
biological family.
There is another
family, however,
and they are the
called and
chosen of God.

That family
consists only of

those who do
the will of the
heavenly
Father.

It's a matter of a
blood-of-Jesus
connection vs.
any biological or
marital tie.

Family is not
family where the
“family”

member is
not a member
of the family
of God.

That's the point
Jesus, himself,
was making and
considering families,
in general,
and even my own,
it really makes
sense.

August 3

Matthew 15:10-20

Rite & Reveal



**10 And he called the
multitude, and said
unto them, Hear, and
understand:**

**11 Not that which
goeth into the mouth
defileth a man;
but that which
cometh out of the
mouth, this defileth
a man.**

**12 Then came his
disciples, and said
unto him, Knowest
thou that the**

**Pharisees were
offended, after they
heard this saying?**

**13 But he answered and
said, Every plant,
which my heavenly
Father hath not
planted, shall be
rooted up.**

**14 Let them alone:
they be blind leaders
of the blind.**

**And if the blind lead
the blind, both shall
fall into the ditch.**

**15 Then answered
Peter and said unto
him, Declare unto
us this parable.**

**16 And Jesus said,
Are ye also yet
without
understanding?**

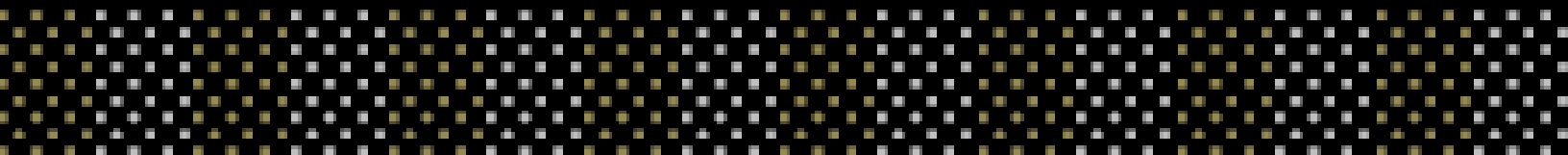
**17 Do not ye yet
understand, that
whatsoever entereth
in at the mouth
goeth into the belly,
and is cast out into
the draught?**

**18 But those things
which proceed out
of the mouth come
forth from the heart;
and they defile
the man.**

**19 For out of the heart
proceed evil thoughts,
murders, adulteries,
fornications, thefts,
false witness,
blasphemies:**

**20 These are the
things which defile
a man: but**

**to eat with
unwashed hands
defileth not a man.**



First, let's address
what Jesus was
NOT saying:

- 1) He was not
condoning eating
with dirty hands.
- 2) He was not saying
that because
whatever is eaten
is dispelled, it's
acceptable to eat
anything and

everything.

3) He was not saying everything people say is true and straight from their hearts.

Obviously, using dirty hands to eat could be unsanitary with regard to physical health. Also, eating certain things could be poisonous.

Further, people SAY
all sorts of things that
are not true, so Jesus
was not saying any of
those things.

What he said, first to
the multitudes and
then later clarifying
to his disciples, was
that when it came to
the ritual, or rite,
they had of

ceremonially washing
utensils, that didn't
matter. Instead, what
mattered was the
condition of hearts.

Evil thoughts,
murders,
committing
adultery and
fornication, thefts,
false witness,
blasphemies come

from hearts and
they “defile a man”.

Mid-topic, Jesus
also dealt with
another issue.

It was about
offending
religious leaders.

He dealt with that
because his disciples
told him he had
offended the
Pharisees.

The Jesus Principle on Offending Religious Leaders:

If God didn't plant
it (whatever it is),
it will be uprooted
(dug up, unplanted).

Leave them alone.
If the blind lead the
blind, both (the
leaders and their

followers) will fall
into **the ditch**
*(likely in reference to
doctrinal error and/or
eternal damnation).*

Whatever that ditch
is, it doesn't sound
like a great place in
which to lead or to
follow anyone.

Bottom line, it's

our hearts,
not our **rites**
that **reveal**
who we are.

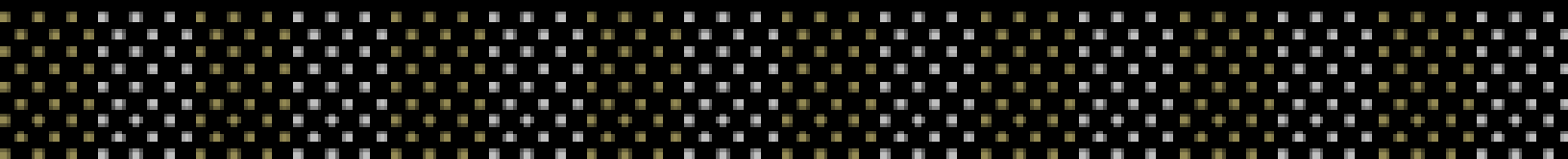
August 4

Romans 11:33

What About God?



**O the depth of
the riches both
of the wisdom
and knowledge
of God! how
unsearchable
are his
judgments, and
his ways past
finding out!**



There is just so,
so much about God.
There's just loads
and loads about
the wisdom and
knowledge of God!

Many of the
questions about God
can't even be searched.

Questions about
God's ways are

beyond answers—
they're “past
finding out”.

The Matthew's Bible
Version of 1537 says:

O the deepness of
the **abundant** wisdom
and knowledge of God:
how unsearchable are
his judgments and his
ways past finding out!

I personally prefer
this version's use
of “abundant” rather
than “riches” because
the latter word,
somehow, makes me
think of greed and
selfishness when I
first hear it. I realize
the words are similar,
but abundant, here,
seems to make me
focus on God's

wisdom and
knowledge, as
opposed to the
word “riches”.

Again, it's a personal
preference and either
version could lead
the reader to the
ultimate message.

That message may
appear to be a general
statement or perhaps

a nice praise, but
looking closer, it's
rather the answer
to so many
theological
questions.

There are simply
many things about
God that, not only
can we never know,
but there's no place
to even look for

answers to why God
does what God does.

The Coverdale
of 1535 says:

How
incomprehensible
are his judgments,
and his ways
unsearchable!

August 5

Haggai 2:5-7

**Heavens, Earth, Sea,
Land, & Nations Shaken**



**⁵ According to
the word that I
covenanted with
you when ye
came out of
Egypt, so my
spirit remaineth
among you: fear
ye not. ⁶ For thus
saith the LORD
of hosts; Yet
once,
it is a little while,
and I will shake**

**the heavens, and
the earth, and the
sea, and the dry
land;**

**⁷ And I will shake
all nations, and
the desire of all
nations shall
come: and I will
fill this house
with glory,
saith the
LORD of hosts.**

Just For Thought:

If this is a prophecy,
has it been fulfilled?

Who is speaking?

To whom is being
spoken?

What is this shaking
of all nations?

What is “the desire
of all nations”

That came or is
due to come?

What house was
or will be filled
with glory?

What was the
specific instruction
on what not to do?

What is meant by
“a little while”?

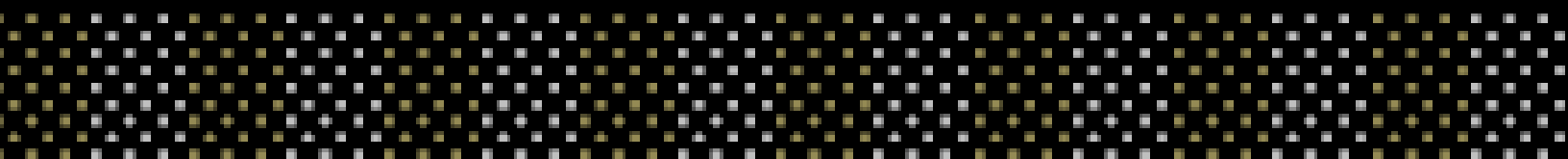
August 6

Psalm 9:8

**Righteous &
Upright Judgment**



**And he shall judge
the world in
righteousness, he
shall minister
judgment to the
people in
uprightness.**



With so much
corruption in
governments and
legal systems and
all systems and
areas of life, is there
any hope for a time
of good, correct,
and righteous
judgment?

This could only be
so with God as

judge because
wherever humans
have power, there is
envy and inequity.
Such injustice is
often based on
family ties and
social connections,
colors of skin,
gender, and other
superficial factors.
There is bribery,
coercion, and fear.

There is covert and
overt meanness and
senseless cruelty,
often just for sport.

The only way there
will ever be
uprightness and
righteousness in
judgment is where
God rules.

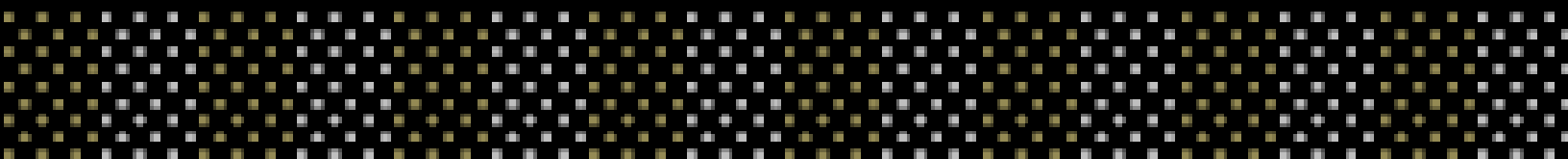
August 7

Ecclesiasticus 14:20

Good Meditation



**Blessed is
the man
that doth
meditate good
things in wisdom,
and that
reasoneth of holy
things by his
understanding.**



These days, it
seems as if many
are teaching and
being taught to
so-called *meditate*
on almost anything
except the heavenly
Father and especially
to meditate on
nothingness.
Eastern meditation
has infiltrated
western media.

However, this
passage encourages
meditation and
REASONING on
“good things” in
wisdom and
understanding.

That means
purposeful, deep
thoughts on
godliness. It's full
awareness of on what

one meditates in
wisdom and
understanding.

There is a clear
difference between
eastern-styled
meditation which
encourages empty-
mindedness vs. the
biblical meditation
of awareness and
mindful

contemplation
on the Creator.

Be aware. Regardless
to how it may be
labeled, (and media
does keep changing
the labels to trick
unsuspecting people)
not every kind of
meditation is good
meditation.

August 8

Matthew 22:1-14

Here, But Not Really



¹ And Jesus answered and spake unto them again by parables, and said,

² The kingdom of heaven is like unto a certain king, which made a marriage for his son,

³ And sent forth his servants to call them that were bidden to the wedding: and they would not come.

⁴ Again, he sent forth other servants, saying,

**Tell them which are
bidden, Behold, I have
prepared my dinner: my
oxen and my fatlings are
killed, and all things are
ready: come unto the
marriage.**

**5 But they made light of
it, and went their ways,
one to his farm, another
to his merchandise:**

**6 And the remnant took
his servants, and
entreated them**

**spitefully, and slew
them.**

**7 But when the king
heard thereof, he was
wroth: and he sent
forth his armies, and
destroyed those
murderers, and burned
up their city.**

**8 Then saith he to his
servants, The wedding
is ready, but they
which were bidden
were not worthy.**

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king

came in to see the
guests, he saw there
a man which had not
on a wedding garment:

12 And he saith unto
him, Friend, how camest
thou in hither not having
a wedding garment? And
he was speechless.

13 Then said the king to
the servants, Bind him
hand and foot, and take
him away, and cast him
into outer darkness; there

**shall be weeping and
gnashing of teeth.**

**14 For many are called,
but few are chosen.**

What was the concern
about the man not
having on a wedding
garment?

Was the issue that
the man was “not
dressed in
righteousness”, as
some say? We are
told in this passage
that “both bad
and good” were

present, so more
than one individual
was unrighteous.

Why, then, would
one person's
clothing matter?

*This parable is
just that—an
illustration for
the purpose of
revealing or*

concealing.

Here, you have to
step back and try
to NOT match
word-for-word.
With parables, one
frequently has to
get an overall view,
rather than a precise
interpretation.

The thing to

understand
about the rejected
man is that though
everyone was
invited, there had
to be at least
some interest.

There are those who
only APPEAR TO
COME but
do so in a way that
is careless and

lackadaisical.
They are “here”
but not really here.
They are with God,
but not really
with God.

The man was readily
recognized as being
clothed in disrespect
and disinterested. He
just didn’t care—not
even enough to dress

for the occasion.

That's the message.
For those who believe
everyone will be
with God, here's a
little heads up.

That, "I'm here,
aren't I? At least
I came..." *attitude*
does not work
with regard

to the kingdom
of heaven.

In the parable,
everyone was invited,
but not everyone was
accepted.

The account, as found
in Luke 14, further
describes those who
were called, but were
not chosen. However,

in this passage
of Matthew, we see
just one slice—one
factor that will
leave some
on the cutting
room floor who
never enter the
kingdom
of heaven.

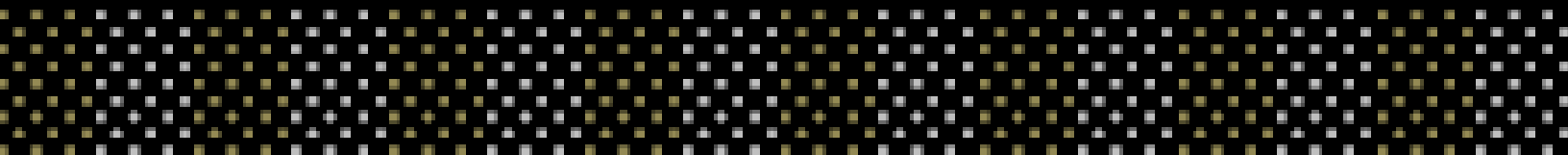
August 9

John 16:20

Sorrow, Then Joy



**Verily, verily, I say
unto you, That ye
shall weep and
lament, but the
world shall rejoice:
and ye shall be
sorrowful, but
your sorrow shall
be turned into joy.**



This verse has
commonly been used
to say God's people
may have to weep and
mourn while the
world rejoices.

Jesus was speaking
to his disciples shortly
before he was to be
killed so is there an
application in this
passage for his
disciples today?

That could be debated, but why must any of God's people ever have to cry or be unhappy?

Jesus also said the sorrows would be replaced by joy. How much joy does it take to sufficiently compensate for sorrow?

August 10

Matthew 17:14-21

**Faith, Prayer,
& Fasting**



**¹⁴ And when they were
come to the multitude,
there came to him a
certain man, kneeling
down to him, and saying,**

**¹⁵ Lord, have mercy on
my son: for he is
lunatick, and sore vexed:
for oftentimes he falleth
into the fire, and oft into
the water.**

**¹⁶ And I brought him to
thy disciples, and they
could not cure him.**

**17 Then Jesus answered
and said, O faithless
and perverse
generation, how long
shall I be with you?
how long shall I suffer
you? bring him hither
to me.**

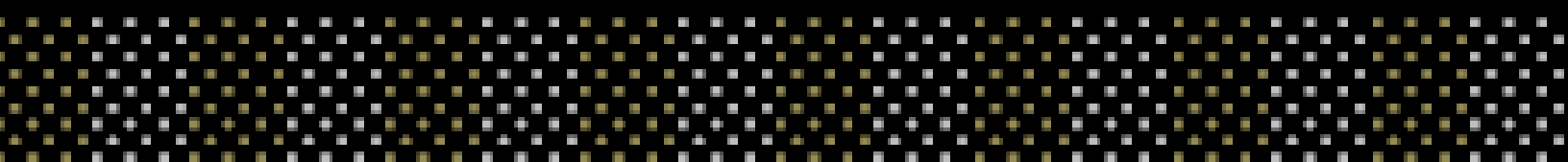
**18 And Jesus rebuked
the devil; and he
departed out of him:
and the child was
cured from that very
hour.**

**19 Then came the disciples
to Jesus apart, and said,
Why could not we cast
him out?**

**20 And Jesus said unto
them, Because of your
unbelief: for verily I say
unto you, If ye have faith
as a grain of mustard
seed, ye shall say unto
this mountain, Remove
hence to yonder place;
and it shall remove; and
nothing shall be**

impossible unto you.

**21 Howbeit this kind
goeth not out but
by prayer and fasting.**



Was this passage
intended to be a
formula for
guaranteed healing,
casting out devils,
and the mountain-
moving ability to get
anything one wants?

In what way did
Jesus' own disciples
lack mustard
seed-like

faith?

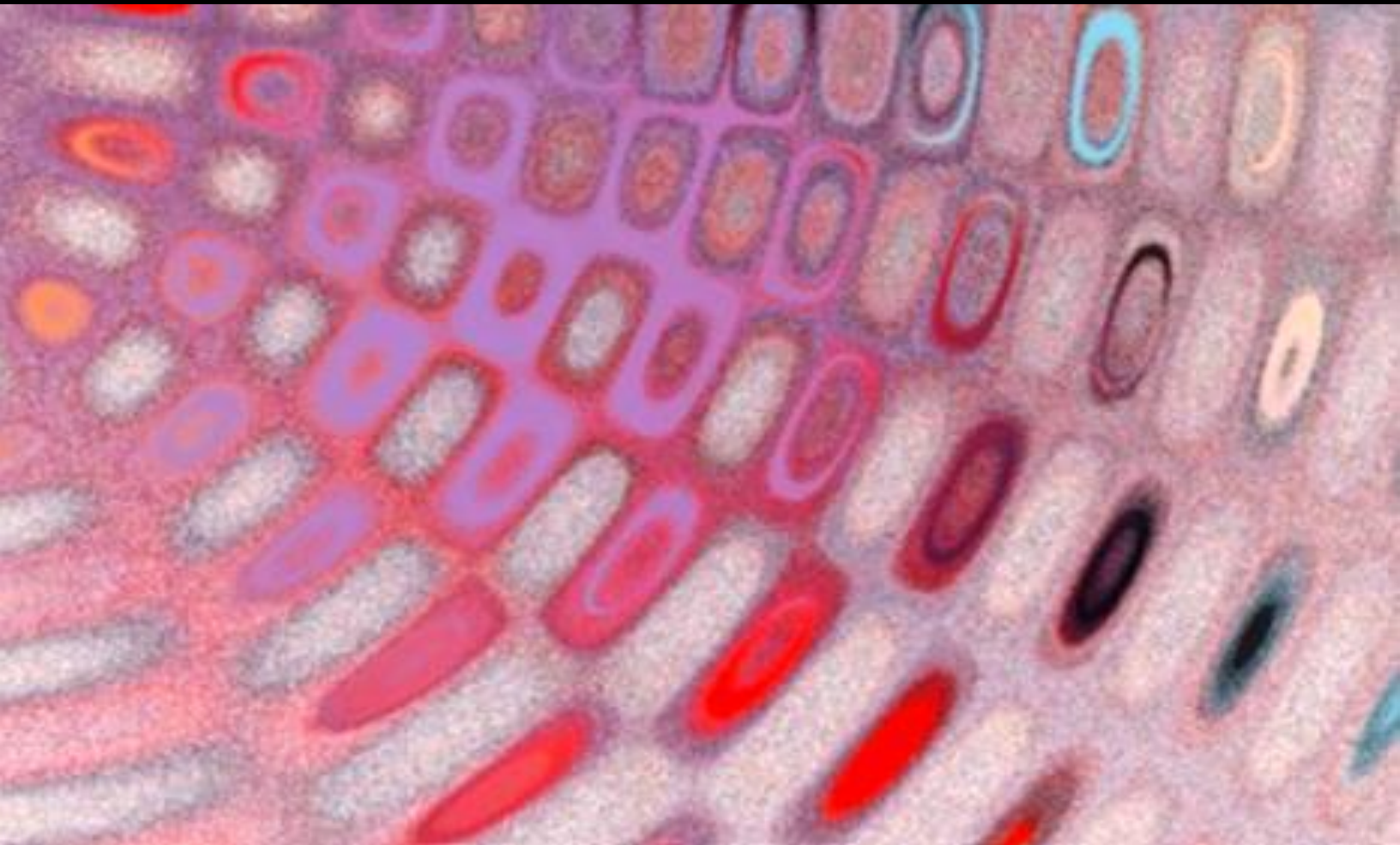
How were the
disciples of Jesus
operating in
“unbelief”?

Did the disciples
fail in the type of
prayer and fasting
it would take to
alleviate that
“kind” of
situation?

August 11

Deuteronomy 4:39

**What is the LORD'S
Overall Connection to
Heaven and Earth?**





**Know
therefore
this day,
and
consider
it in
thine
heart,
that the**

**LORD he is God in heaven
above, and upon the earth
beneath: there is none
else.**

The Israelites were
told to “**know**”
this. They were
urged to consider
these words
as a fact and to
think about
them deeply within
their hearts.

The LORD is God
in heaven above.
The LORD is God

on the earth,
which is
beneath heaven.
There is no one
else who is God
in heaven and
God on earth.

Can, *should*,
modern-day
Believers “know”
this as a 100%
error-free truth

which is also
applicable to
present times,
or were these
words only for
those Israelites to
whom they were
originally spoken?

What is
meant by
“God” in this
passage?

In what way is
the LORD “God”?
Does this mean the
LORD is in **power**
and in **control** in
both heaven and
earth and there is
no other entity who
has authority in
both heaven
and earth?

Does Satan have at

least *some*
amount of power
over earth being
that he is called
“the god of
this world” in
2 Corinthians 4:4?

August 12

Song of the
Three Children 1:1-7
**Humility While
in the Fire**



**¹ Then Azarias stood up
and prayed on this
manner, and opening his
mouth in the midst of the
fire, said,**

**² Blessed art thou, O
Lord God of our fathers:
thy name is worthy to be
praised, and glorified for
evermore.**

**³ For thou art righteous
in all the things that thou
haft done to us: yea, true
are all thy works: thy ways**

are right, and all thy
judgments truth.

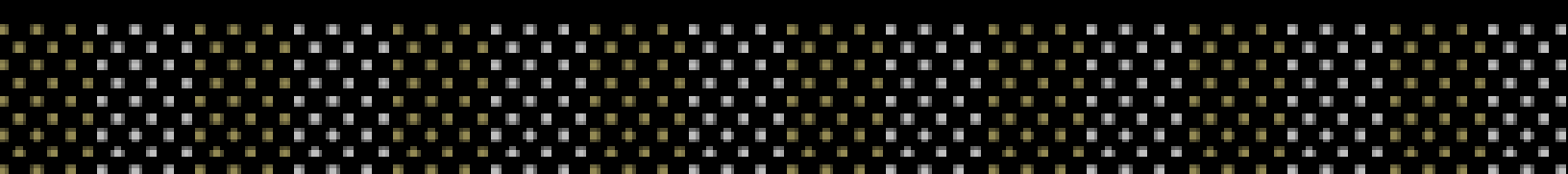
⁴ In all the things that
thou hast brought upon
us, and upon the holy
city of our fathers, even
Jerusalem, thou hast
executed true judgment:
for according to truth
and judgment, didst thou
bring all these things
upon us, because of
our sins.

⁵ For we have sinned

and committed iniquity,
departing from thee.

⁶ In all things have we
trespassed, and not
obeyed thy
commandments, nor kept
them, neither done as thou
hast commanded us, that
it might go well with us.

⁷ Wherefore all that thou
hast brought upon us, and
everything that thou hast
done to us, thou hast
done in true judgment.



Though having
done nothing
personally,
Azarias accepted
responsibility for
the wicked ways
of his people.

He accepted his
possible resulting
fate with a
dignified yet
honest humility.

He acknowledged
God's righteous
judgment.

He exhibited this
true meekness,
not in hopes of
escaping the fire,
nor after having
escaped it, but
rather IN THE
MIDST of
the FIRE.

He blessed,
praised, and
glorified God
even while
going through
literal fire.

We, true
Followers of
Christ, have a
clear example
of how to think,
speak, and act

when we
find ourselves
in the various
fiery furnaces
of life.

August 13

John 8:42-47

**Can't Hear, Don't Believe,
Don't Love, & God Is
Not Their Father**



42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? Even because ye cannot hear my word.

**44 Ye are of your
father the devil,
and the lusts
of your father ye
will do. He was a
murderer from the
beginning,
and abode not in
the truth, because
there is no truth
in him.**

**When he speaketh
a lie, he speaketh
of his own: for he
is a liar, and the**

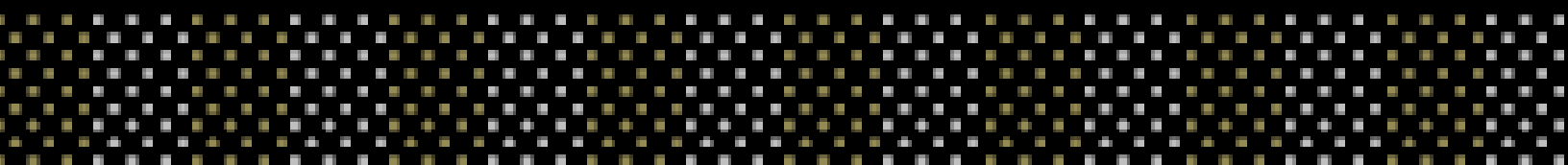
father of it.

**45 And because I
tell you the truth,
ye believe me not.**

**46 Which of you
convinceth me of
sin? And if I say
the truth, why do
ye not believe me?**

**47 He that is of God
heareth God's
words: ye
therefore hear
them not,
because**

**ye are not
of God.**



That's the way it
is concerning
truth.

Sometimes
people, even
so-called
religious ones,
vehemently
reject truth.

It's as if there's
a spirit within
them that has

them stuck
on sin and
loving it. Jesus
spoke of a
deceptive spirit
with that
characteristic
and called it “the
devil”.

No matter how
compelling the
truth proves to

be, they can't
hear the words
of truth
and they don't
believe truth.

They have no
love for truth.
Jesus said it is
because
God is not
their Father
and they

are not of God.

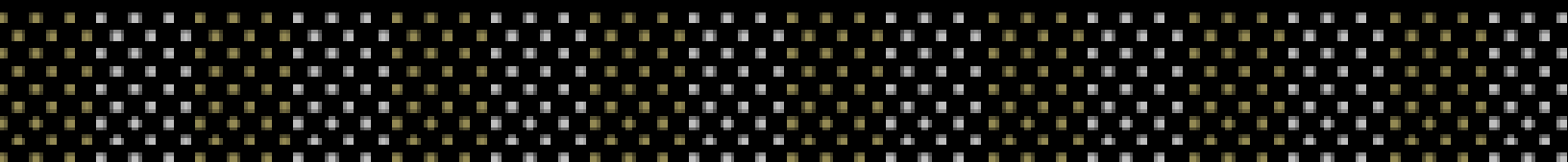
August 14

1 John 5:7

3 R 1



**For there are
three that bear
record in
heaven, the
Father, the
Word, and the
Holy Ghost:
and
these three
are one.**



It's plain, but so few will accept this. Some even claim this was not in the original writings.

Nonetheless, there is a confirmation in heaven (which is presented as a REAL place throughout Scripture) of the

authority,
tri-unity,
and oneness
of God.

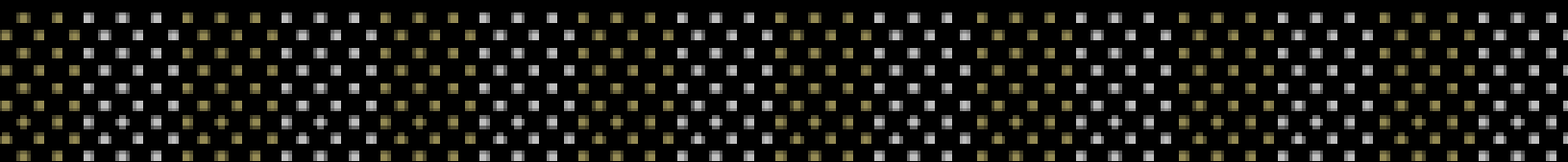
August 15

Matthew 7:6

Goodness to K9 & Swine?



**Give not that
which is holy
unto the dogs,
neither cast ye
your pearls
before swine,
lest they trample
them under
their feet, and
turn again
and rend you.**



This is similar to saying, “Don’t waste your time”, or “Don’t waste your breath with certain people”. Not only will they disregard your efforts, but they will also turn against you.

Where you tried to help them, they will

try to hurt you.

They'll falsely
accuse you of trying
to harm them or of
judging them.

They'll try to start
an argument from
what you've said.
They'll deliberately
do the opposite of
your advice or
guidance purely out
of rebellion. Attacks

can be verbal but
are not limited to
words. When a
Believer is trying to
do good and share
godliness (pearls)
that satanic swine
spirit within some
can also be
physically violent.
They'll do all kinds
of anti-godliness in
repayment of your

good will.

Dogs and swine
represent flagrant
wickedness of spirit.
True holiness and
goodness are
altogether despised
by spirits of K9
(dogs) and swine
(pigs).

August 16

Acts 14:8-10

Faith Perceived



⁸ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

⁹ The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

**¹⁰ Said with a loud voice,
Stand upright on thy feet. And he leaped and walked.**

Beyond the healing itself, this passage contains other points which are worthy of notice. It also sparks important questions readers might ask:

- . An afflicted and unused body part (even from birth) was repairable.

. A holy, spirit-filled follower of Christ perceived, or discerned, faith in another person—even a stranger.

. As some attempt to imitate in churches today, was a “loud voice” necessary, or did Paul do that merely for lack of voice

amplification in
a crowd?

. What might the
newly healed man
have felt which
caused him to leap?
Was there some
tingling or fiery
sensation or, perhaps,
he experienced some
physical force?

. That was done then,
but can it be done
today? Are there those
who actually perceive
faith in others and bring
about godly healings?

August 17

Luke 8:18

**Take Heed
How You Hear**



VIDEO: <https://archive.org/details/take-heed-how-you-hear-luk-8>

Jesus presented a verbal illustration of 4 types of reception—4 ways in which what is heard is received or understood. He used the concept of farming whereby seeds fell:

- (1) by the way side,
- (2) upon a rock,
- (3) among thorns, and
- (4) on good ground.

Luke 8:4-18

⁴ And when much people were gathered together, and were come to him out of every city, he spake by a parable:



⁵ **A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.**

⁶ **And some fell upon a**

rock; and as soon as
it was sprung up, it
withered away, because
it lacked moisture.

⁷ And some fell among
thorns; and the thorns
sprang up with it, and
choked it.

⁸ And other fell on good
ground, and sprang up,
and bare fruit an
hundredfold. And when
he had said these things,
he cried, He that hath
ears to hear, let him hear.

⁹ And his disciples asked him, saying, What might this parable be?

¹⁰ And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

¹¹ Now the parable is this: The seed is the word of God.

¹² Those by the way side are they that hear; then

**cometh the devil, and
taketh away the word
out of their hearts,
lest they should believe
and be saved.**

**13 They on the rock *are*
they, which, when they
hear, receive the word
with joy; and these have
no root, which for a while
believe, and in time of
temptation fall away.**

**14 And that which fell
among thorns are they,
which, when they have**

heard, go forth, and are
choked with cares and
riches and pleasures of
this life, and bring no
fruit to perfection.

15 But that on the good
ground are they, which
in an honest and good
heart, having heard the
word, keep *it*, and bring
forth fruit with patience.

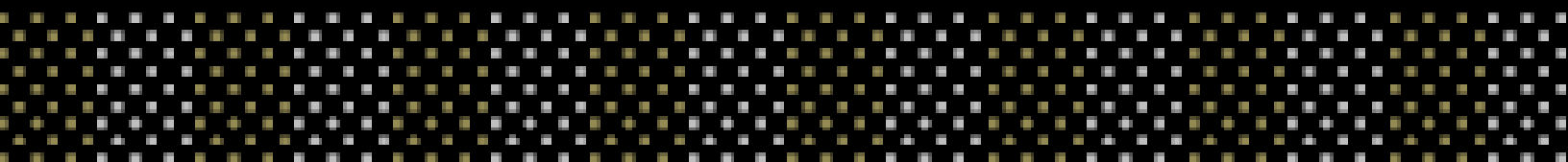
16 No man, when he hath
lighted a candle,
covereth it with a
vessel, or putteth

it under a bed; but
setteth *it* on a
candlestick, that
they which enter in
may see the light.

17 For nothing is secret,
that shall not be made
manifest; neither *any*
thing hid, that shall
not be known and
come abroad.

18 Take heed therefore
how ye hear: for
whosoever hath, to
him shall be given;

**and whosoever hath
not, from him shall be
taken even that which
he seemeth to have.**



Luke 8:18 warns to,
“Take heed therefore
how ye hear: for
whosoever hath, to him
shall be given; and
whosoever hath not,
from him shall be taken
even that which he
seemeth to have.”

TAKE HEED!
Pay Attention To,
Care About,

Spend Time On,
Watch,
Seriously Think About,
Be Responsible For...
HOW YOU HEAR.

Invest the
time and energy that
is required to carefully
evaluate the way in
which you receive
Scripture.

TEST the SOWER.

TEST the SEED.

TEST the SOIL.

Is the teacher
(the SOWER)
worldly and greedy
requiring money or
attempting to shame
those who do not
fatten his pockets.
Does he, himself,

refuse to practice
what is in Scripture or,
as it should be, is he
or she an ever-maturing
Believer who bears fruit
according to Scripture?

Is the information
(the SEED)
a popular
doctrine which
twists Scripture
into some feel-good,
occult-rooted dynamic

deception?
Is it a “you’re
a king”,
“you’re a queen”,
“you’re a god”
teaching or is it,
instead, sound
doctrine directly
from Scripture
which reveres
God and teaches
worship of the
Creator only?

Are you
(the SOIL)
half-listening with
other things on your
mind? Are you more
interested in being
accepted than
obeying God? Have
pains or pleasures,
preset beliefs, or
false doctrines dulled
your hearing or
hardened your heart

against biblical
correction. Rather,
are you receptive
with truth-oriented
ears?

Do you *notice* HOW
YOU HEAR? Have
you read the Bible
for yourself to
determine if what
you're hearing is
actually written there
and if it is being

interpreted in context
and in line with other
scriptures? Have you
compared different
"versions" for yourself
to see how differences
may affect your
understanding?

Luke 8:15 But that on the good
ground are they, which in an
honest and good heart, having
heard the word, keep it, and bring
forth fruit with patience.

TAKE HEED.
Try the spirits!
(1 John 4:1)

When **the word of God seed**
has been planted into repentant
and receptive hearts, there is
godly productivity—always.
Guaranteed. It can't be hidden.
If it is present, it will be seen.
(Luke 8:16, 17).

If growth is not
seen, it's because
it is not present.
That's Scripture.
It's spiritual
maturity and
growth.

Question:
What is Proof of
“Good Ground”?

Answer:
Re-read Luke 8:15.

Having heard
“the word”
(scriptural
teaching), you
will “keep it”
(remember it,
treasure it, live
by it) and you will
“bring forth fruit”
(be changed by it
and be a part of
godly change
in others)

with patience
(progressively
over time).

The word itself
will become
living within you
and you will live it.
The fruit becomes
visible to others.
It is undeniable
growth in truth.



HOW
YOU HEAR IS CRUCIAL
TO SPIRITUAL GROWTH SO
TAKE HEED.

Ecclesiasticus 3:29

**The heart of the prudent
will understand a parable,
and an attentive ear is the
desire of a wise man.**

Ecclesiasticus 6:35

**Be willing to hear every
godly discourse, and let
not the parables of
understanding escape thee.**

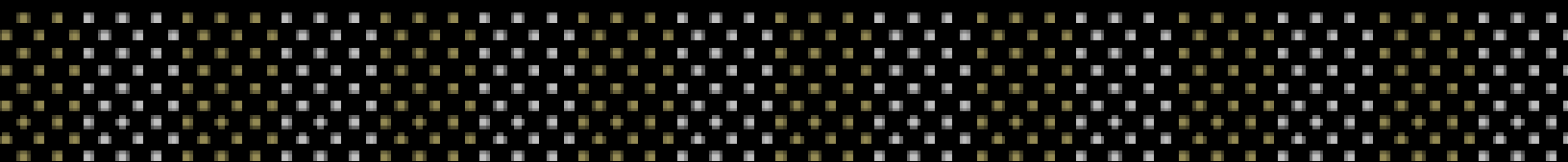
August 18

Tobit 13:10

Praise With Purpose



**Give praise to the
Lord, for he is
good: and praise
the everlasting
King, that his
tabernacle may be
builded in thee
again with joy,
and let him make
joyful there in
thee those that
are captives, and
love in thee for
ever those that
are miserable.**



Praise the “Everlasting King”! Pray that God’s tabernacle will be rebuilt physically and even spiritually within our hearts. Pray that we might experience joy even while we are in any place of misery. Seek the Lord for love and freedom from all forms of captivity.

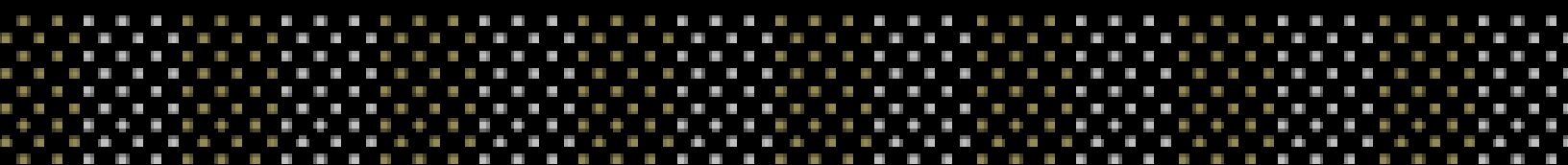
August 19

James 1:27

What *KIND*
of Religion?



**Pure religion and
undefiled before
God and the Father
is this, To visit the
fatherless and
widows in their
affliction, and to
keep himself
unspotted from
the world.**



Some believe they
have religion
because they attend
church services.
Others say they are
religious because
they were baptized
or because of their
family connections
or because they
pay tithes, visit
other countries, or
for various other

reasons. Nonetheless,
what is God-honored
religion? What ‘kind’
of religion is “good
religion? The
question was asked
in the lyrics of a
classic spiritual,
“Have you got good
religion”? The
song’s response was,
“Certainly. Certainly.
Certainly, Lord.”

Scripture defines
PURE religion as
being “undefiled”.
It is not corrupted
and it is not
polluted. Further,
pure religion,
according to
Scripture
has specific
criteria.

Those with pure

religion **will**:

1) help those who
are down-trodden,
ignored, hurting,
and helpless

2) keep themselves
“unspotted from
the world”.

They accept
responsibility
over their own

lives rather than
placing it on
anyone else to
make sure they
fight to get, be,
and stay in a way
that is pleasing to
God. They don't
make parents,
church leaders,
or spouses
responsible for
their actions or

consequences.

Despite all
worldly opposition,
and there
is plenty, those
who, *at least*
PURSUE pure
religion, make it
a lifelong goal to
practice the two
great
commandments.

That is, to love
the lord with all
heart, soul,
mind, and might
(keeping oneself
unspotted from the
world) and to love
neighbor as self
(visiting the
fatherless and
widows in their
affliction).

That's the kind
of religion which
is “undefiled
before
God and the
Father”.

August 20

Matthew 7:14

A Few Finders



**Because strait
is the gate, and
narrow is the
way, which
leadeth unto
life, and few
there be that
find it.**

This came to mind
some time ago, “The
Truer, The Fewer”.
I have never heard
that before.

Scripture lets us
know that there are
only a few who find
the way which leads
to life. Why? This
same verse answers
that. “Because strait

is the gate and narrow
is the way.” Strait
means difficult (not
straight as to mean
in a direct line).

This strait and
narrow gate and
way is not filled
with constant ease,
pleasantness, and
luxuries. Therefore,
it does not even
attract most.

That's why there
are FEW finders.
Few reach, recognize,
or appreciate the gate
and the way which
leads to life—real
everlasting life.

The popular
ideology today is
that “all roads lead
to God”. It's the
accepted way to

parrot the various
delusions that
although everyone
is on a different path,
all the paths lead to
one God. It's actually
praised and celebrated
to say Jesus, Buddha,
Allah, Krishna, and
others are really the
same and they all
lead to the same God
or ARE the same God.

If all paths led to God,
the entrance
would not be difficult,
the way
would not be narrow,
and there would be more
than just a FEW finders.

Read: Matthew 7:14 ^{KJV}

August 21

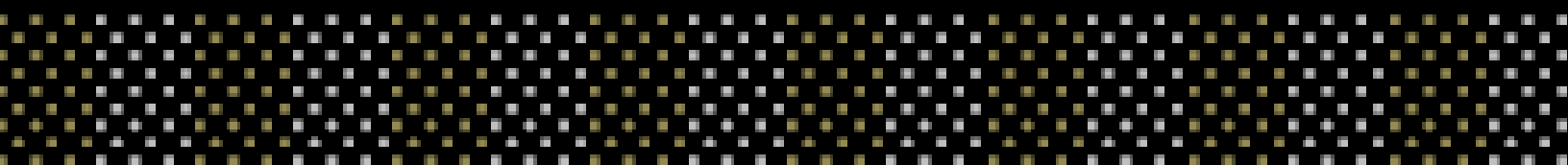
Psalm 3:5,6

A Comfort to Sleep Unafraid?



**⁵ I laid me down
and slept; I awaked;
for the LORD
sustained me.**

**⁶ I will not be afraid
of ten thousands of
people, that have
set themselves
against me round
about.**



Many biblical verses
are often wrongly
used as a promise or
guarantee for
EVERY Believer at
ALL times. This one
is no exception.

It can be a
comforting verse,
but it is not a pledge
from God. It is
neither God talking

nor does it even
imply to every
Believer who lays
down to sleep that
he or she will
awaken. It makes
biblical sense that
if one awakens
from sleep, it is
because God
sustained, or kept,
him or her. But
again, some do not

awaken.

This passage also does not secure protection of harm by people (“I will not be afraid of ten thousands of people”). Though we are told throughout Scripture not to be afraid of people, neither this, nor any

other Bible verse,
guarantees people
cannot ever
physically harm us.
One only need look
at the suffering of
Jesus and others in
Scripture as well as
others throughout
history as proof that
godly people are not
always shielded
from disaster.

This passage,
however, may
provide a sense of
peace for any who
might worry or fear
so much that they
cannot sleep, but
again, that is not
what it's talking
about in context
to the rest of the
passage.

The issue is a matter of balance in understanding. One has to rightly divide—to correctly discern. Here, one person (likely David) was praying or writing poetry to or about God's protection over himself.

It's not good to take
one passage, and
interpret it as a
100% guaranteed
vow from God to us
personally. It's
commonly done
and taught, but to
do so is a
misapplication of
Scripture and it just
doesn't work.

Further, neither
repeating nor
“claiming” any verse,
including these
verses, is a
guaranteed formula
for pleasant or
desirable outcomes.

So, we can have
fearless comfort
during sleep. We are
in God’s care and

He is in control
and able to protect
us. We may recite
these verses and
others like them, if
we desire, but let's
not attempt to turn
them into
incantations.

August 22

Ecclesiasticus 8:5-7

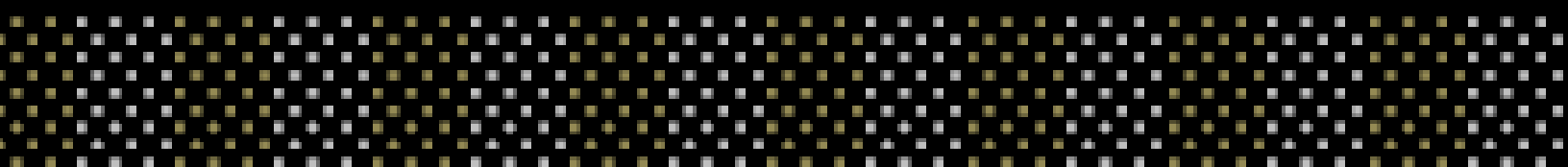
Commonalities



**⁵ Reproach not a man
that turneth from sin,
but remember that
we are all worthy of
punishment.**

**⁶ Dishonor not a
man in his old age:
for even some of
us wax old.**

**⁷ Rejoice not over
thy greatest enemy
being dead, but
remember that
we die all.**



This shows similarities in humankind and gives reasons for not picking at (ridiculing or mocking) each other.

1) Don't criticize a person because they have stopped sinning.

2) I once heard a man mock people who turn from sin when they became older. “Yeah”, the man said, “they’ve suddenly become so holy now that they’re too old to drink and party”.

Regardless to

the age of a person,
if he or she grows
up mentally and
stops doing
anything that's
harmful to himself
or herself, physically
or spiritually, it's a
good thing! Plus, as
this passage warns,
we're all "worthy of
punishment".
None of us can

really afford to look
down our noses at
others.

2) Don't pick on
old folks. I used to
hear, "you'll get old
too, if you live long
enough". It's a
golden rule
practice that you
treat others the way
you'd want to

be treated. Would
you like to be
disrespected when
you're whatever
is considered "old"?

3) Don't waste
your energy being
glad that even your
worst enemy is
dead. The fact is
that we all die.

We, all humans,
would benefit
by recognizing,
and even
appreciating,
our commonalities.
Doing so makes
for kindness and
just makes
good sense.

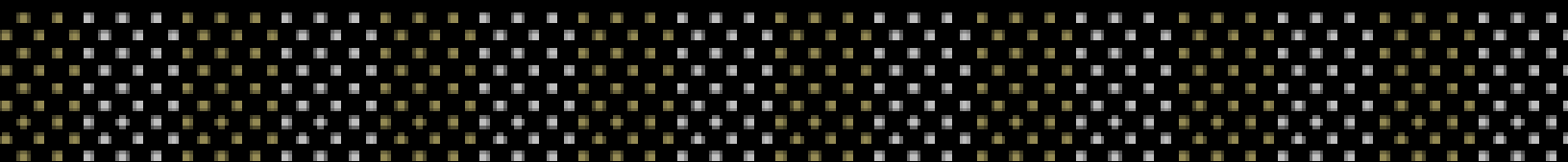
August 23

Matthew 5:6

Filling Emptiness



**Blessed are they
which do hunger
and thirst after
righteousness:
for they shall be
filled.**



What is the “filling”
that True Believers
want, need, and
pursue?

The world system
teaches and
promotes anything
and everything
other than
righteousness.
From sports,
politics, and

gambling, to
substances and
foods, to anything
designed to keep
us busy and craving
more, more,
and more.

People are taught
to hunger and
thirst, but not for
righteousness.
In westernized

cultures, especially
through media,
we are rarely, if
ever, urged to
passionately desire
what is right or what
is holy, by biblical
standards.

Pseudo-righteousness?
Works-based goals
for a sense of
fulfillment and
acceptance? Oh

yes, that is pushed,
as well as all things
yoga and Eastern
meditation. Biblical
godliness? No.

The world, even
mainstream church,
not only fails to
teach the hunger
and thirst for
righteousness,
it sometimes

vehemently
discourages it.
Most religious
organizations make
outcasts of those
who would dare
to think for
themselves and
who dare to
hunger and thirst
for genuine
righteousness.

Attempts at
filling spiritual
and emotional
emptiness is
similar
to stuffing a large
taco shell. One
chooses the items
one wants.

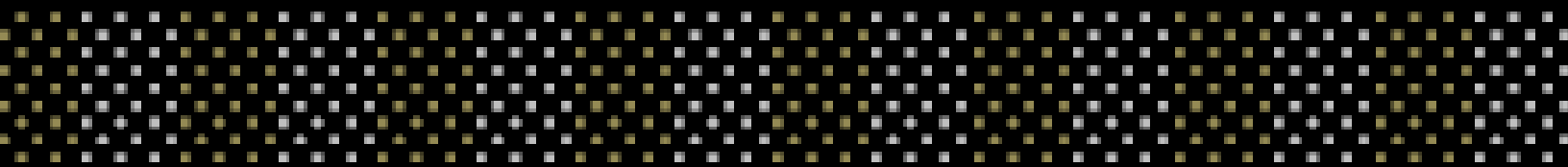
August 24

Psalm 4:8

**Confidence In
God ONLY**



I will both lay
me down
in peace, and
sleep: for thou,
LORD, **only**
makest me
dwell in safety.



As a Believer,
do you feel at rest
only when life's
circumstances are
favorable?

Do you feel as
if you can lie
down and sleep
peacefully because
things are,
at least somewhat,
ordered?

Do you have a
sense of safety
because you have a
great home or office
security system or
because you have
friends and family?

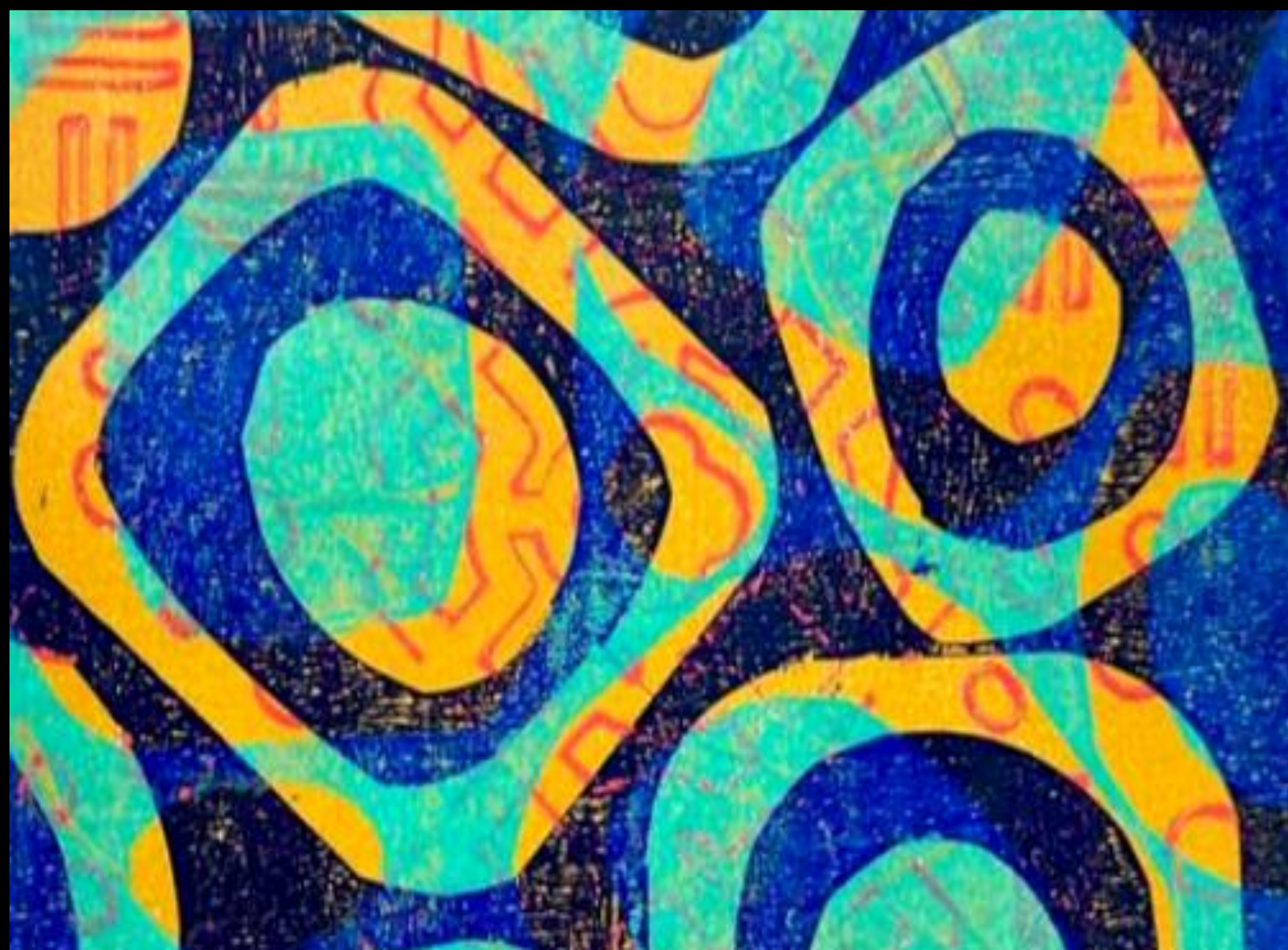
If so, then your
confidence may be
in those quite
fallible things or
in people

rather than in
God alone.

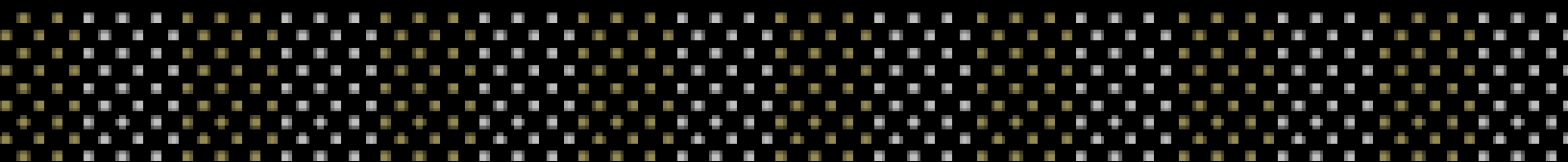
August 25

The Rest of Esther 13:17

A Prayer for Mercy



**Hear my prayer, and
be merciful unto thine
inheritance: turn our
sorrow into joy, that
we may live, O Lord,
and praise thy Name:
and destroy not the
mouths of them that
praise thee, O Lord.**



It's a godly prayer.
They are words any
Believer may
sincerely
communicate to
the most High
when experiencing
anxieties: Hear my
prayer. We are Your
own people, Your
inheritance, and we
ask for mercy. Please
turn our sorrow into

joy. We are asking
that You preserve
our lives. We want
to be able to
continue praising
Your name.
Please, Lord,
don't allow
those who
praise You to
be destroyed.

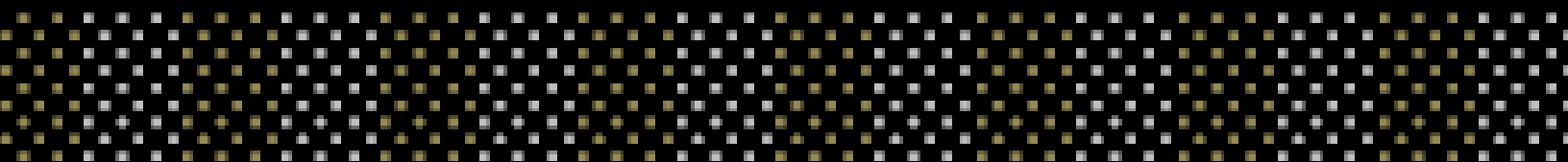
August 26

Matthew 7:20

Fruit Proofs



**Wherefore by
their fruits
ye shall know
them.**



It's like saying,
“What you see is
what you get”.
But fruits, unlike
superficial
presentations
such as make-up,
fancy clothing,
and expensive
gadgets, are not
external fakes.

Fruits go deeper and

they reveal what
is deeper.

People are known
by their fruits.

The proof is in
the fruits.

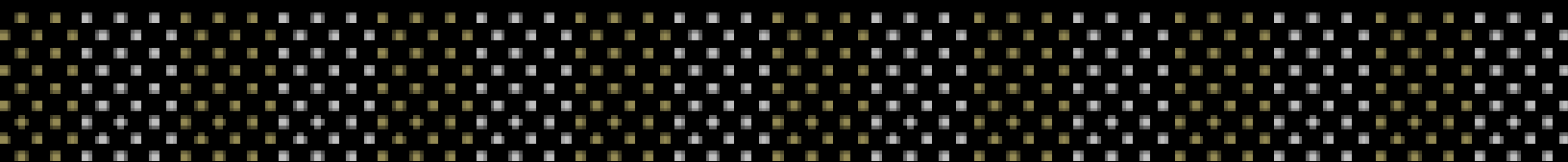
August 27

Luke 13:24

Restricted Entry?



**Strive to enter
in at the strait
gate: for many,
I say unto you,
will seek to enter
in, and shall not
be able.**



How would one
“strive to enter”
at the strait
gate? Why would
one need to strive
(struggle,
go all-out, make
every effort) since
salvation
is a matter of
faith?

Someone asked

Jesus if only a
few would be saved.

Today's verse
was part of Jesus'
answer. He then
continued with a
parable:

After the master of
the house has gotten
up and shut the door,
and while you're
standing outside of
it knocking and

requesting the door
be opened, the master
will say something.

He'll say to you: I
don't know who
you are. In response,
you'll say, but You
do know us because
we have eaten and
drank with You and
You've taught us.
Nevertheless, the

master will say, I'm
telling you that I do
not know you so get
away from me, you
iniquity workers.

It appears that Jesus
was talking to Jews
who apparently felt
that WHO they were
and WHAT they had
done, automatically
entitled them to
being “in”—on the

inside; saved.

However, Jesus was conveying a message that would transcend them and their time, and to us and ours—and beyond. It was an important principle. He gave an example of how the “iniquity” of self-delusion could cause

permanent loss.

Jesus was saying that just because you're *hanging around me*, so to speak, or are in my presence, or are of a certain lineage, doesn't make you "in".

He continued by saying that those from east, west, north, and south— those who were

never *physically* close
to him, would enter
but, though some may
have benefit of lineage
or location, those who
were iniquity workers,
would be “thrust out”.

So then, a way to
understand the
‘striving to enter in’
is the struggle to
overcome the self-

deception from any way of thinking one is pre-set or privileged based on surface means. Such ways include being an Israelite or particular shades of skin, or attending religious services, or paying so-called “tithes”, belonging to a certain family or social

organization, having
long/short hair,
wearing long sleeves,
speaking in tongues,
being a “good person”,
patriotism, etc).

The point is to not
become deceived by
self-reliance with
regard to salvation.
Examine the reasons
you believe you are

heaven-bound. Dare
to do something really
serious. **Ask God to
search your heart**
(1 Chron. 8:9; Psalms
44:21; 139:23-24;
Jeremiah 17:10;
Romans. 8:27).

Be honest.
Don't stay in
a condition in
which you will end

up seeing,
“Restricted Entry”
and hearing, “Leave”.
Don’t proudly lie to
yourself while living
in rebellion.



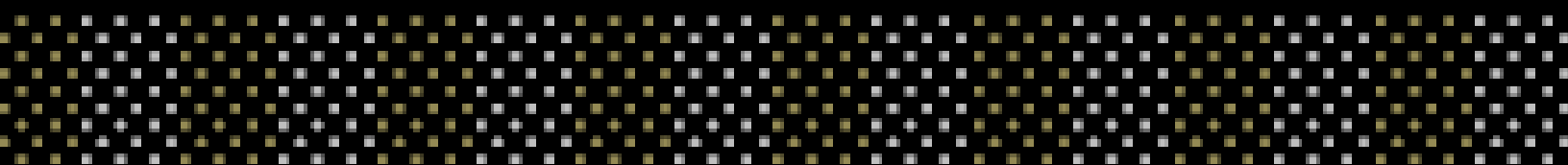
August 28

Romans 8:28

Called? No, THE Called!



**And we know that
all things work
together for good
to them that love
God, to them who
are the called
according
to his purpose.**



True Followers of
Messiah are not just
“called” (because
many are called but
few are chosen
Matthew 20:22).



They are **THE** Called.

When reading or reciting Romans 8:28, too many completely skip the article “the” and it is a disservice to the verse. Doing so weakens its meaning. “The called” is very important exactly as written because it

denotes a title, a position, and a responsibility. As a reborn, sanctified child of God, you are **THE CALLED**. You are in a particular and peculiar class. True Believers are not of the many, but are of the few. Yes, you have been called and also chosen, but Romans

8:28 specifically says
you are “*the* called”
as in elite—separated
for a unique purpose.

1 Peter 2:9 But ye are a chosen
generation, a royal priesthood,
an holy nation, a peculiar
people; that **ye should shew
forth the praises** of him who
hath called you out of darkness
into his marvellous light:

Romans 1:6 Among whom
are ye also **the called**
of Jesus Christ:

It's similar to a few
members of a military
being charged with a
special mission; an
extraordinary unit
designated to do
something different
from others. So what is
one purpose of those

who are of The Called?

1 Peter 2;9 says you
are to show the praises
of the One who has
called you into light.

You are the crème
de la crème of the
cheerleading squad
for Jesus. You were
chosen to be a part

of that honored few
to uniquely honor
the One.

Further, though it may
not always seem that
everything is working
together for good, as
being one of those who
love God and are “The
Called according to his
purpose”, all things, in
fact, do work together

for good.

Be aware, however,
that the exclusive
praise spoken of, that
‘The Called’ kind of
praise, may not always
be a cheery, smiling-
faced, bubbly
expression. Sometimes
the praises of God that
these exclusive
members show forth

are in the form of faithful endurance during extremely challenging situations.

‘The Called’ praises may occur in the midst of what appears to be losses. The sometimes stern-faced praise is still valid praise as the Believer submits every difficulty to the same One who has brought

him or her out of
darkness and into
God's marvelous light.

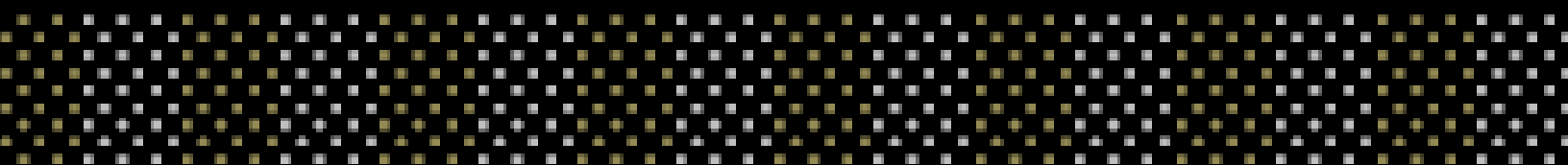
August 29

Zechariah 1:3

**You Turn. I Turn.
Says the LORD**



Therefore say thou
unto them, Thus
saith the LORD of
hosts; Turn ye unto
me, saith the LORD
of hosts, and I will
turn unto you, saith
the LORD of hosts.



This passage makes it so clear who is speaking.

Three times it says it is the LORD who is willing to hear and receive those who take the steps toward Him.

The LORD is saying,
“if you turn to me, I
will turn to you”.

August 30

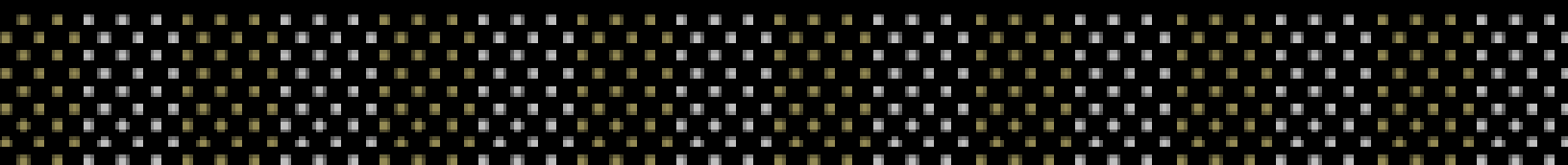
Ecclesiasticus 1:23,24

**Patience Produces
Profit**



**23 A patient man will
bear for a time, and
afterward joy shall
spring up unto him.**

**24 He will hide his
words for a time,
and the lips of many
shall declare his
wisdom.**



This passage
expresses two
benefits of patience:
1) after some time,
patience will
produce joy and 2)
when words are
intentionally
restrained, others
will think it is
because that person
possesses wisdom.

That's it. When you
exercise patience,
you profit.

August 31

2 Esdras 9:23-29 (1611 KJV)

**Where No Man
Has Gone Before**



23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,
24 But go into **a field of flowers**, where no house is builded, and eat **only the flowers of the field**; taste no flesh, drink no wine, but **eat flowers only**;))

25 And pray unto the Highest continually, then will I come and

talk with thee.

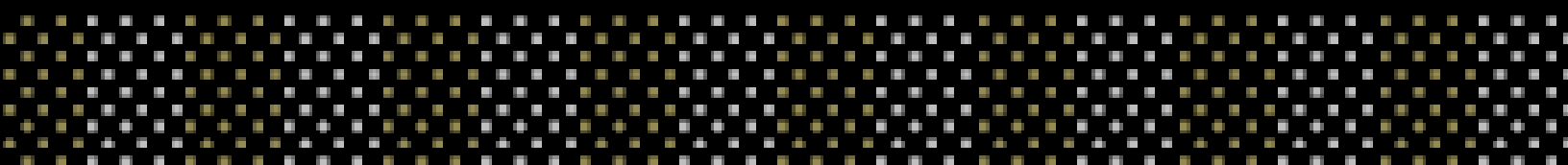
26 So I went my way
into the field which is
called Ardath, like as
he commanded me; and
there I sat among the
flowers, and did eat of
the herbs of the field,
and the meat of the
same satisfied me.

27 After seven days I
sat upon the grass, and
my heart was vexed
within me, like as

before:

**28 And I opened my
mouth, and began to talk
before the most High, and
said,**

**29 O Lord, thou that
shewest thyself unto us,
thou wast shewed unto
our fathers in the
wilderness, in
a place where no man
treadeth, in a barren
place, when they came
out of Egypt.**



As a little background information, Esdras was seeking depth. He wanted answers and knew it was perfectly acceptable to ask the deep questions to get the deep answers. He also knew who to ask.

Esdras had been having powerful

spiritual experiences
as a result of this
godly journey. In
this passage, he
was told to set aside
seven more days
beyond the days he
had already
consecrated. This
time, however, there
would be no fasting.
Instead he was to eat
the “flowers” from a

particular type
of field.

He was specifically
instructed to go into
a field of flowers where
no one was there or
had ever lived there.

He was to eat only
the flowers of the
field and not to eat
“flesh”, such as
animals and not

to drink wine.

He was to only eat flowers. Esdras was told to pray nonstop to the Highest and he would later receive a special talk.

Once Esdras completed the guidelines, he sat on the grass and began speaking in the

presence of the most
High. It seemed to be
a very spiritual type
of communication as
indicated by what
was said.

Esdras addressed
Great Spirit AS and
WITH the very
situation God had
placed Esdras in
during the immediate

previous seven days.

He called God,
in essence, the
Revealing Guide who
leads where no one
has gone before.

Esdras addressed God
AS the One who made
and makes himself
known to his people.

Esdras also addressed

God WITH the
acknowledgement
that God had led him
as he had led
the Israelites out of
Egypt (the
Exodus)—into
untouched territory.

Esdras was saying:
Lord, you are the
One who shows
yourself to us now

as you showed
yourself to our
ancestors in the
wilderness.
You lead to places
where no one has
ever been.

One interesting
consideration about
the *place* the
Hebrews were led
and the *place* Esdras

was led is found in
two Bible translations.

While the 1611 says
God revealed himself
“in a place where
no man TREADETH”,
the Great Bible version
uses the word
DWELLETH.

On the surface,
this difference may
seem significant or

even contradictory.
However, both word
choices can be
helpful in providing
understanding.

The 1611's "treadeth"
means in a place
where no one *travels*
or walks.

The Great Bible's
"dwelleth" means in
a place where no

one *lives or resides*.

For both Esdras,
while on his
spiritual journey,
and the Hebrews of the
great Exodus, no one
was presently in that
place and no one had
ever been in that *place*.
In other words, there
was no one there at
that time to greet

them, guide them,
comfort them, or
house and feed them.
There were no preset
walkways or worn
paths to help
with directions.

In the parallel
expeditions, Esdras,
as well as those of
the Exodus, had to
completely depend
on God.

That's the ultimate
message.

In both situations,
God revealed
something about his
character. He showed
that he is not so
interested in our
comforts and quick
answers or
easy resolutions
to issues.

When God guides in extreme cases, such direction may demand 100% reliance on him.

The fact is that the faithful must be willing to operate within the total authority of God.

When we want to go spiritually deep, as with Esdras, or

when we want to be
free of enslavement,
even physically,
as with the Israelites,
we may have to let
go of the old, yet
familiar, in
exchange
for the new,
yet altogether
unfamiliar and
enter uncharted
territory.

As we sincerely
seek and follow
the most High,
we, too, may
be led to
untouched grounds—
where no man, no
person, has
gone before.

ONE  DAY

SCRIPTURE

1611KJV

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